

Light:

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We welcome a second edition of Mr. Andrew Lang's 'Cock Lane and Common Sense.' (Longmans, Green, and Co.) Mr. Lang does not quite sing our tune, but he uses our book, and, to tell the truth, we rather enjoy his variations, and would prefer to stop singing ourselves for a time than to have him put out or silent. The Preface to this new edition is delicious. We hope the Folk-lore Society in general and Mr. Edward Clodd in particular will enjoy it half as much as we do. It is a lovely bit of chaff, and all about the Folk-lore Society. Mr. Lang tells us that he has been trying to make the wise men of that Society see that 'such things as modern reports of wraiths, ghosts . . . and so on, are within their province, and within the province of anthropology.' But the members of the Society are strangely stubborn. So long as stories of ghosts, hauntings, fire-tests and the like are only vague rural traditions, or savage beliefs, the Folk-lore people take note of them, and write papers about them, and look very knowing; 'but, as soon as there is first-hand evidence of honourable men and women for the apparent existence of any of the phenomena enumerated,' the Folk-lore people sheer off, and refuse to play any more.

The fun of it is that the Folk-lore people are fond of the word 'comparative.' They will register and compare vague savage or popular beliefs, but when educated living persons vouch for phenomena which (if truly stated) account in part for the origin of these popular or savage beliefs, then Folk-lore 'turns a deaf ear,' and so neglects the richest half of the material for anything comparative—which seems to be as foolish as it is funny.

'On the other side,' says Mr. Lang, 'the Society for Psychological Research, while anxiously examining all the modern instances which Folk-lore rejects, has hitherto neglected, on the whole, the evidence from history, tradition, savage superstition, saintly legend, and so forth, which Folk-lore deigns to regard with interest.' Somehow, these two workers apart should be brought together; but it is not easy, and Mr. Lang, in a very keen passage, shows us why. He says, 'The truth is that anthropology and Folk-lore have a ready-made theory as to the savage and illusory origin of all belief in the spiritual, from ghosts to God.' And so it comes to this, that Mr. Edward Clodd and his fellow Folk-lorists only meet to enjoy their old-wives' fables as a sort of plaything or gentlemanly and easy skittles. They are not robust inquirers at all, or they would not ignore things that are happening. They are only cocksure gentlemen who meet to tell old stories and laugh.

Mr. Lang says that in 'Cock Lane and Common Sense' an attempt is made to reconcile 'these rather hostile sisters in science.' To the Psychological Research Society he would say,—See; these things you have been and are investigating are as old as the hills. To the Folk-lore people he would say,—Half your professed business is not to account for

these uncanny things, but to account for these queer things being said in days of old, and by savages and rustics now. Well, then, listen to these same things being said by 'parsons, solicitors, soldiers, actors, men of letters, peers, honourable women not a few, all (as far as wraiths go) in exactly the same mental condition as a Maori.' If, then, it is the business of Folk-lorists to account for what Maoris say, and for what rustics say, as 'survivals,' why not listen to these modern and highly-civilised people, in great centres of our active life, as willingly and with as much interest as we listen 'to a garrulous old village wife, or to an untutored Mincopi'?

The chaffing Preface concludes with a veritable bit of Andrew Langese:—

Finally, the author has often been asked, 'But what do you believe yourself?'

He believes that all these matters are legitimate subjects of anthropological inquiry.

And we are quite agreeable to take Mr. Lang at that price.

Sacraments and religious ceremonials of every kind are interesting to us. Very frequently they are the vehicles of spiritual truths, or even of spiritual phenomena, the meaning of which has been lost. It will be indeed a curious thing if the 'unbelievers' of the Psychological Research Society and the Spiritualist Alliance have to explain to believers the meaning of their own sacred rites. But we are quite prepared to see that happen.

We observe that in Germany a good deal of heart-searching is going on concerning the Lord's Supper. Many of the most scholarly men, who are usually the most rationalistic, are doing their best to empty the Sacrament of all spiritual or, let us say, sacerdotal meaning. Harnach, of Berlin, contends that the Supper was never intended to be a Sacrament, but only a lesson by which the Master taught that every meal might be made a means of grace; as though he said—Do this, that is to say, eat your ordinary food, in remembrance of me; so shall the act of eating, for the sustaining of the body, be a constant means of grace for the sustaining of the soul. Julicher, of Marburg, thinks that the Supper was never intended as a memorial at all, and that the establishment of it as a permanent institution was an innovation, turning upon the devotion of the early Church to its Master, and its uses as a touching symbol. Other ingenious views have been put forth by such men as Grafe and Spitta, but not one of them appears to see the deep-rootedness of the essentially Romish idea which, we are persuaded, has given the rite so long a life even in the Protestant Church. Witness the fiery struggle amongst the reformers themselves in Luther's day, on this very doctrine of transubstantiation, and the startling resurrection of it in our own Established Church—an interesting study.

The new 'Borderland' (for January) shows, in some respects, increased enterprise and vivacity. The price is now half-a-crown, but the appearance of the whole is greatly improved. We hope to refer more than once to

this lively number, and content ourselves now with little beyond the remark that no Spiritualist who can afford it ought to be without it. Would it not be a useful thing for Spiritualists to take it, in groups, for circulation? A good plan would be for half a dozen to club and pass it round, and then sell it to the highest bidder, the six sharing the small deficit. As it is a quarterly, and as all the matter in it will keep, this could easily and satisfactorily be done; and hundreds of such groups of six might do it 'right away.'

In passing, we may say that Mr. Stead does not by any means confine himself to ghost stories. He has, for instance, a very useful article on the question, 'Is it wrong to study "Borderland"?' another on 'The Analysis of an Atom,' and a fine digest of much of Mrs. Underwood's new book, with a multitude of winged notions and facts.

A NEW INSPIRATIONAL SINGER: A STUDY IN CONTROL

BY QUESTOR VITA.

I had the pleasure, in New York, of making the acquaintance of Mrs. A. M. Gage. This lady was a soprano singer in one of the fashionable churches of New York, but lost her voice through an attack of hemorrhage of the lungs. Later on she became acquainted with Spiritualism, and subsequently became herself used as an instrument for the transmission of vocal music from the inner spheres, her arms being simultaneously used to accompany her singing on the piano.

During this abnormal state Mrs. Gage's personality alters. Her face assumes a different expression; the wrinkles around the eyes alter; a dimple appears in the cheek; the tone-quality (*timbre*) of her voice alters; her normal, rather lymphatic, mode of utterance alters; and she expresses herself with vivacity and brilliance, and with a strong Italian accent; she sings in Italian. In fact, in that state Mrs. Gage's person reflects a different personality, which is known as 'Clothilde,' an ex-Italian singer.

Now most Spiritualists assume that when thus 'controlled,' the organism of the medium is taken possession of and inhabited by the controlling intelligence. This is but the appearance, however—the explanation of which is to be sought for in the law of which electrical induction and hypnotic suggestion are subordinate expressions on this plane.

The medium on this plane is used as is a telephone, but is a self-conscious instrument of infinitely greater delicacy of possible responsiveness than the receiving plate of the mechanical telephone. The medium on this plane is made to become the receptor of a life-current carrying thought-transference, which, passing through the medium's brain, commands the whole organism, and thereby determines speech or singing, writing or piano playing, as much as the medium's own nervous vitality would do. The question whether these actions are 'automatic' (*i.e.*, local in area), and not interfering with the normal consciousness of the medium, or are accompanied by the entrancement of the medium, depends on whether the inflowing life-current is made to pass through the whole of the brain, or through some of the lower motor centres, to the exclusion of the rest of the brain. But the medium's organism is no more 'possessed' in order to effect this, than is a receiving telephone 'possessed' or inhabited by the operator who speaks through the transmitting telephone, the message which the receiving telephone expresses.

The medium is made to become the recipient of a life-current which has been directed through an intermediary relay, *i.e.*, a discarnate self in an intermediate state, whose life quality is represented (as in suggestion) through the recipient. The life-current is transmitted through space, *i.e.*, transcends space (as induction and suggestion) and entails a connection in consciousness. The consciousness of the discarnate self is brought into connection with the brain of the incarnate medium, and the former is thus enabled to think through the latter and use her organism. The consciousness of the discarnate medium in an extra-normal mode is brought into relation with the intra-normal degree of the incarnate medium, by which relation between these converting relays, planes which are macrocosmically discrete are linked into microcosmic continuity in con-

sciousness, and the discarnate self thinks and lives through the incarnate self, while so connected.

But there is no law in the subordinate which is not first in the transcendent. It follows that as such experiences occur while the consciousness of the incarnate medium is quiescent, and that they are not comprised within her normal awareness or memory, or consequently her normal personality; therefore the same must apply with regard to the medium on the intermediately transcendent plane. The discarnate medium is consequently not conscious of these experiences in her normal state of being.

Whenever 'control' occurs in the incarnate medium, *i.e.*, whenever the experiences pertaining thereto do not form part of the medium's normal personal consciousness, this demonstrates that the personality of the discarnate medium is normally unconscious, *i.e.*, somnolent, and that its periods of awakening are as abnormal to it as the coincident sleeping or quiescence of the incarnate medium are to her. The temporary awakenings of the discarnate medium do not occur in its own state in fact, but in this external state, and take place through an incarnate medium, who concurrently sleeps. And this is effected by the discarnate somnolent self, being 'switched on' or 'connected up' with the brain of an incarnate relay or medium, by means of an interconnecting life-circuit carrying connecting consciousness, being transmitted through it. It follows that the periods of awakens on the part of the discarnate medium are limited to, and coincide with, the sleeping periods (trance) of the incarnate medium, during which the former is 'switched on' to the latter. In fact, when the incarnate medium is entranced during control, it shows that an entranced intermediary subject is being used as a relay by the real operators.

The thought and life qualities pertaining to the discarnate medium in intermediary state or plane through whom the connecting circuit has been 'switched,' react through the recipient incarnate medium, who temporally reflects and represents the life pertaining to the personality in the discarnate earth plane, which is transferred or mediated by the connecting circuit. This is illustrated in a subordinate manner in the reaction, through a recipient telephone, of the sound vibrations conveyed from a transmitting telephone into which they have been spoken. But it is more fully illustrated in the experiments in hypnotic suggestion, in which the thoughts or ideas of the operator are transferred to the subject, and live through him, *i.e.*, entail reflection and expression. To such an extent do such suggestions, or thought-transferences, determine the subject, that the latter will lose his identity, temporarily, and will, for instance, become, to all intents and purposes, a cock, crowing, flapping his arms, standing on one leg, &c. The character of a person may be altered, and a peaceful, quiet person may be determined under suggestion to shoot a pistol at another person, or to administer what is said to be poison, with apparent indifference as to the consequences. The alterations entailed in the expression of the countenance of a subject by the transference of a joyful or of a painful idea, are well known. A subject may be made to sing or to cry. The arms or legs may be moved to order, or rendered immovable or insensible. Pain may be transferred or eliminated. Interior organs of the body may be stimulated and affected by 'suggestion.' Even stigmata and blisters have been made to appear on the subject's body.

All this clearly demonstrates that 'suggestion' entails not only thought-transference, but is accompanied by an element identical in mode with human vitality; identical in mode with the life of the organism in which it entails not only thought expression but organic vital phenomena, and confirms the position assumed in these letters as to the inherency (not identity) of thought in life.

It is evident from the identity of mode in the phenomena in both cases, that 'control' of mediums is constituted by thought-transference, as is the case in hypnotic suggestion, but that 'suggestion' is the effect determined by human operators, while 'control' is the effect determined by invisible discarnate operators. In the latter case, however, unless inner degrees of perception have been unfolded in the instrument, the operators have to use intermediate relays in order to reach the human external personal degree of consciousness; *i.e.*, in order to convert, or translate, or subordinate the life-current of transmission down to the mode or intensity at which the human instrument will synchronise and respond. In such cases the life-quality and thoughts of the intermediary medium are absorbed by the life-circuit traversing her, and reflected and represented through

the incarnate recipient or subject, who becomes determined thereby.

The intermediate medium who is represented is not the operator, as is usually supposed, though it is her, or his, life qualities which are carried forward in the last link of the chain, and entail suggestion, i.e., representation in the recipient subject. When, however, inner or higher degrees of perception (related being) have been unfolded into responsiveness in the human instrument, then he may become the recipient of thought-transmission direct from the correlated macrocosmic plane, i.e., from selves in correlated state, without the use of intermediates. There are some people who are thus in immediate relation with the state of being which ensues on the second death process and is dissociated from the earth. The selves in that state, however, cannot relate themselves with the earth at will. In such cases they are acted upon by operators in the dual state above, who alone possess this power. And the former also become entranced when acted on by this higher power and brought into relation with the brain of an incarnate medium.*

These conclusions are confirmed by what 'Clothilde' told me, in conversation with her through her receiving instrument or medium. The music which flows from her to her medium is not originated by herself, but is received by her, she told me, from the 'sphere of harmony' (i.e., of equilibration). She does not compose; she makes no effort whatever; the music comes to her perception as harmonious thought. She does not see or read any notes, but feels emotion accompanying the thoughts.

From her the current flows to her medium, Mrs. Gage's brain, and entails expression through Mrs. Gage's organism. Mrs. Gage's brain becomes her recipient telephone, and so intimate or perfect is the 'connection' entailed by the life-current, that 'Clothilde' thinks that she is actually in time and space herself, that she is in Mrs. Gage's body, when she is only thinking and singing through it, as through a living, conscious telephone.

We have in this case an interesting illustration as to how the quality of the instruments used, not only on the human plane, but also in the discarnate intermediary state, condition the quality of current of living-thought that is transferred through them. From the fact of this current flowing through an ex-Italian girl, the thought assumes Italian word clothing. Mrs. Gage does not know Italian, yet her brain and vocal organs are used to give expression to a Genoese 'dialect'; equally do Italian characteristics pervade the music.

A peculiarity of the phenomena occurring through Mrs. Gage, is that automatic action is combined with 'control,' i.e., there is a simultaneous dual action, or concurrent dual phenomena. While a life current is transmitted through 'Clothilde,' and from her to Mrs. Gage's brain, thus enabling 'Clothilde' from her state and plane to think, feel, act and sing through Mrs. Gage's organism, another current is transmitted through an ex-Italian pianist, and from him through the motor centres controlling the nerves which command Mrs. Gage's arms. This current does not influence the rest of the brain, as 'Clothilde' retains command of that and affirms through its action that it is *not* she who uses Mrs. Gage's arms and accompanies her songs, but it is an Italian musician who does that for her. The execution is very peculiar. The arms are lifted more than a foot above the keyboard, between every note, yet come down on the requisite keys in a manner that would probably amaze even a Von Bulow, or Rubinstein.

Now, the fact that the harmony and melody-bearing current flows simultaneously through two intermediates occupying the discarnate earth sphere, from whom again it is simultaneously transmitted to and converges in Mrs. Gage's brain, conveying a clear, crystalline tone-quality or *timbre* from the ex-Italian singer by its action on Mrs. Gage's throat-nerves, and a peculiar style of execution from the pianist to Mrs. Gage's arms, displays dual masculine and feminine contributive functions, which are unified in the melody and harmony produced. Harmony is to melody what thought is to emotion, i.e., the masculine of the feminine. Hence the intensification of the expression when the two are combined, as compared with their separate expression. This dual functioning in this subordinate sphere reveals that the harmony and melody-bearing life-current must originate in the sphere or state of unified dual selves or of equilibrated being, whence indeed all power emanates. But

*The selves used as relays in the discarnate earth-sphere are generally unconscious, i.e., somnolent, in their normal state; whereas those in the state subsequent to the second death process are always self-conscious.

are reaching the discarnate earth-plane it must have flowed through selves in the intermediate state which follows upon the second death process. Yet these intermediates would be as invisible to 'Clothilde' as the latter is unseen to Mrs. Gage.

Here we have an illustration of the reflection or communication of the thought-process from higher to subordinate states, through living intermediates, or of the mediacy of thought in transcendent mode through living relay instruments to ultimatum in sense-related states. Thought from the 'sphere of harmony,' or equilibration, is projected by operators to and through this spirit in the disembodied earth sphere (passing through a prior relay on its way), who acts as an intermediate relay, and transmits it to and through an embodied sensitive, entailing suggestive representation, through whom it is ultimately into the plane of space, time, sound, &c.

The harmonies which are transmitted through this ex-Italian singer 'Clothilde' and her human instrument Mrs. Gage are original on every occasion; while the music is usually gay and vivacious, reflecting 'Clothilde's' temperament, and distinctly Italian in method, yet the quality of the music is also conditioned by the states of the human audience present, and varies accordingly. This is the result of law. The thought-current mediated from transcendent states through 'Clothilde' and through Mrs. Gage, flows out and reacts with the life quality of the aura radiated from the audience, and this reaction conditions the quality of expression. This law applies to all spiritual phenomena as it does to all life processes (i.e., heredity, &c.).

On some occasions I had the pleasure of listening to this spiritual music when alone with 'Clothilde,' who then used English word-clothing to the thought message conveyed in harmonious form from inner spheres. I confess that I have rarely been so stirred by any music I have heard before, though I am experienced in many of the orchestral concerts and operas of European capitals.

(To be continued.)

VIVISECTION IN FRANCE.

The Alfort Vivisection Scandal bids fair to be revived. It will be remembered that some thirty years ago a great sensation was caused by the reports published of cruelties practised on the bodies of living horses at the Veterinary College at Alfort, near Paris. Protests were made, with the result that the French Minister of Agriculture regulated the practice to some extent. Little by little the regulations were abused, until now the most frightful cruelties are practised almost with impunity. The discovery of this state of affairs is due to Mr. Peabody, President of the American Anti-Vivisection Society, and his strong report on the subject has been confirmed by other investigators. The matter has now been taken up in earnest by the London society, the committee of which recently sent a deputation to the French Embassy in order to make representations on the subject. Mr. Bryan, the secretary of the society, states that his committee propose to act through the Société Française Contre la Vivisection, who have appointed a sub-committee to ascertain the exact facts of the case. The first step will be to ensure that the restrictive measures laid down by the French Government in 1878 shall be enforced. Subsequently strong efforts are to be made to procure the entire abolition of the practice of vivisection for veterinary purposes at Alfort.

PROBABLY A PHYSICAL MEDIUM.—The 'Daily News' quotes from the 'Warsaw Courier' an account of 'an extraordinary incident' which has occurred in that city. A lady engaged, through the medium of a domestic servants' agency, a young girl as assistant children's maid, her particular charge being an infant of eighteen months. Mariana is a quiet-looking, respectable girl of sixteen years of age. At the first sight of the new nurse the infant was seized with a paroxysm of fear. The lady reported the matter to her husband, who was entertaining half a dozen gentlemen, and he sent for the girl. Mariana had scarcely entered the room when a standard lamp blazed up to the ceiling, three oil paintings fell to the floor with a simultaneous crash, a timepiece sprang from a sideboard, and a large wall-barometer was hurled across the room and shattered. The only person who remained placidly unmoved by the manifestation was the maid. Before dismissing her, the master of the house questioned the girl, who acknowledged that such inexplicable incidents had frequently occurred in her presence. The girl herself is described as being of a quiet and amiable character and disposition, and of blameless reputation. She is slenderly built, and of pallid appearance, and has always suffered more or less from insomnia. She has been handed over to the care of the Warsaw psychologist, Dr. Ochorowicz.

CHANGES OF PERSONALITY.

REMARKABLE INSTANCES OF CLAIRVOYANCE.

The 'Theosophist' has a remarkable article, entitled 'A Change of Personality,' written especially for that journal by Colonel de Rochas. The author is a great hypnotist, or, more correctly speaking, mesmerist, and he finds that in the deeper mesmeric state there occur 'changes of personality,' which the subject describes as the taking possession of her body by a 'so-called spirit.' Mme. De Rochas distracts explanations based on the intervention of these 'hypothetical beings,' but he, nevertheless, has begun to give us in this article the record of conversations held with them during eighteen months.

'Mirville,' his subject, a woman of forty, whom he has known since childhood, passes quickly into the deeper stages of 'hypnotism,' and sees a bell-like covering which envelops her body; this envelop seen condenses and is lifted up into space, and Mirville sees instead, her physical body. She finds herself surrounded by 'luminous phantoms' who try to inhale the life of her astral body; some of them have human forms. Describing the magnetism caused Mirville to rise in space, where she was surrounded by forms chiefly grotesque, among which, however, she recognized an old friend who died ten years before. This is 'Vincent' who plays an important part in subsequent investigations.

Mirville's next exploit was, with Vincent's assistance, to visit the planets. In Mars she finds water, sea, and huge canals. But these planetary explorations border on the grotesque. As we all know, animal organs become atrophied and disappear, and that has happened to the inhabitants of certain planets who move and converse by thought-power, and whose legs and mouths have wasted and disappeared, while their arms have developed into organs for justifying affection—surely the legs might have been preserved for a similar purpose!

Vincent says that higher beings sometimes re-incarnate on earth for a purpose; they are brought to earth from their own star by a being that Mirville calls 'the Goss,' which hovers over them during life in the shape of a cone, the lower rim of which is the halo of the saint; and it is these cone beings that carry away the bodies of those re-incarnates when their mission is accomplished. These 'Gosses,' though 'beings,' are used by the naked 'spirit' as vehicles in which to make journeys from star to star. Vincent communicates by the two following processes—

1st. Indirectly, by using Mirville's spirit, to whom he suggests what he is going to tell me, by a mental process; but this mode is imperfect, because Mirville is never sure that the thought that comes to her does not originate from herself.

2nd. Directly, by using Mirville's body. For this purpose I must magnetize the subject so strongly as to separate the three bodies, i. e., to discharge her spirit from her astral body. Vincent's spirit enters then into Mirville's astral body instead of her own spirit, when Mirville's astral body, with Vincent's spirit, takes possession of Mirville's physical body, so that definitely there is a complete reconstruction of a living being with change of spirit.

Mirville's spirit appears under the form of a 'luminous discoid,' which disengages itself from the upper part of the astral body, and is placed for safety by Vincent in the cone he has brought with him. Vincent, when he gets into Mirville's bodies, maintains everything with the greatest interest. One day he said,

'In fact, I am alive, perfectly alive, you have reconstructed me; why are you astonished at the perfectly natural consequences of my returning to life?' He was deeply affected when he looked in the mirror, for he was attached to Mirville, and had not seen her for ten years. Of course, when he looked in the looking-glass he saw Mirville; but how curious it that he had not seen her for ten years! In that case a 'spirit' can only see a mortal, at least in our sense of the word 'see,' when it is in temporary possession of a body; for Vincent evidently left his astral body on his 'star,' and resided in this earth in his case in very light 'magnetic ether.'

The value of the article consists chiefly in the fact that Mme. de Rochas is an exceedingly careful and dispassionate observer, and we look forward to the next installment, which is to tell us what the consequences was of magnetizing the composite Vincent-Mirville.

Various souls always stay their conditions as soon as they receive them; it is only immature people who temper, argue, search for excuses and avoid the real, until the new light fades away, and the opportunity to do worthy deeds is gone.

Nothing is more common than to hear the assertion that one never meets a person who says that he or she, as the case may be, has seen a ghost; the information is said always to be on third hand. Of course, this assertion is absolutely untrue, as the long list of 'hallucinations' published by the Society for Physical Research proves; no case of so-called hallucinations being admitted which does not rest on the evidence of the person who experienced it.

I feel sure the readers of 'Luz' will be interested in the story which I am about to relate, and which made the indelible impression on me that those who have passed over into spirit life can communicate with those on this side. I will give full names and not initials, since people are also fond of saying that stories with initials only do not impress them at all.

In the winter of 1869, I was residing at the village of Shirley, near Southampton, with Captain and Mrs. Rainier. One afternoon, as we were chatting upon various subjects, I happened to say that I thought there was evidence—which I, for one, could not disbelieve—as to the appearance of persons at, or after, the moment of death, to their friends. Mrs. Rainier sat silent for a minute or two, and then said, 'As you do not laugh at ghosts, I should like to tell you something that happened to me in my early married life.' I begged her to tell me what it was.

I must explain that before the time of the incident I am about to relate Captain Rainier had lost his first wife, who left him with two boys, one an infant. The father had no choice but to leave his infant in charge of a nurse, as his ship was ordered to the Mediterranean. On his return the nurse was found to have left the place where she had been living, and had moved, with her foster child, as no one knew whither.

During his cruise in Spanish waters Captain Rainier married his second wife, the lady who told me the story. She had resided some years in Spain with her brother, who was colonel in one of the southern towns; therefore, when she came to England she knew nothing about Captain Rainier's first wife; she only knew of her husband's anxiety as to his missing child.

Soon after arriving in England, Captain and Mrs. Rainier went up to London, and took lodgings there. The rooms they occupied consisted of a sitting-room and bed-room. The sitting-room opened into the bed-room and there was no other means of entering the latter room. In the night Mrs. Rainier awoke with the sensation that some one was in the next room, and she saw a soft light through the half opened door. Then the door opened, and a very beautiful lady came in, followed by a common-looking woman carrying a child in a yellow pelisse. The lady came up to the side of the bed, and said, pointing to the child in the woman's arms, 'That's Johnny, you will know Johnny again' (Johnny was the name of the missing child). Then, before Mrs. Rainier had time to recover from her surprise, the whole vision vanished, and she realized that the beautiful lady was no creature of flesh and blood. She woke her husband and described what she had seen, and Captain Rainier said, 'I don't know what you have seen, or what it means, but you have described my first wife.'

They tried to dismiss the vision from their minds, wondering whether it could be a dream. A few days afterwards they went to see Westminster Abbey, and on their way back lost themselves in the labyrinth of narrow streets near the Abbey. Suddenly Mrs. Rainier saw coming towards her the common-looking woman she had seen in the vision, carrying with her a child in a yellow pelisse. She told her husband, and they both agreed that they would say nothing to arouse the woman's suspicions as to who they were. In passing, Captain Rainier said, casually, 'That's a fine little boy of yours.' The woman replied: 'Yes, sir, he is a fine little fellow; but I wish I could find his father.' Then she told how the child had been left at nurse with her whilst her father was away with his ship. The end of the story was that Captain Rainier and his wife were so convinced that they had had a message from the child's mother as to his identity, that they both took him home. He grew up to enter the navy; but one stormy night he was swept into the ocean, and when I knew Captain Rainier and his wife they were still in mourning for him. One hopes that, in that supreme moment, the mother and her boy in that world of spirits where they would not again be parted!

Mrs. Rainier was a model wife and mother, and absolutely the best person in the world to have signs or hysterical fancies. But she must have been what would now be understood as

discrepant, since she told me other instances in which she had been conscious of the presence of members of the unseen world.

I will give another instance of a 'ghost' story related by a personal friend. The lady was a Mrs. Foggo, a widow, and a woman of singular strength of character; one who had so distinguished herself in the difficulties she had vanquished in order to qualify herself for the profession of medicine, that she had received the appointment of medical superintendent to one of Lady Dufferin's hospitals in India. Since she left for India I have not heard of her.

Mrs. Foggo had left her husband in India in good health. One afternoon, after being out in the garden, she came into the dining-room of the house she was living in, in England, and to her amazement saw (as she thought) her husband sitting by the fire. So absolutely real was the appearance that, forgetting for the moment that she had left him in India, she rushed forward to greet him. He appeared to be sitting by the fire in his shirt sleeves, having one hand clasped to his breast as if he were suffering pain. As his wife rushed forward the vision disappeared. When the earliest mail from India arrived that could bring the news, Mrs. Foggo heard that her husband had gone up to the hills for change of air, that he had complained one day of illness, and had gone to lie down on his bed. Then he rose, and, saying he was cold, came and sat down by the fire in his sitting-room. Suddenly he pressed his hand on his chest as if in a sudden spasm of pain, and fell back dead. He had come into the room in his shirt sleeves, just as he had been lying down, and the death scene had all happened as his wife in England beheld it.

I do not tell these tales for the benefit of those who do not believe, since no evidence will convince those who will not be convinced, but for those who take comfort in feeling that so-called death is but a transition from one state of being to another.

The story of Mrs. Rainier shows that the perception in these cases is purely spiritual; it is the eye of the mind which really sees. For in this case only one of the three persons beheld in the vision had passed over, and she was able, evidently, to transfer her eyes and wishes in the form of a vision which included two living persons.

In fact, whatever part of our personality is perceived on such occasions, can be perceived as well in the case of the living. The fact is particularly well shown in the case of the 'lady in brown' who was seen three times by three separate people in a London house, but who was alive at the time and is living still. The 'lady in brown,' who in the flesh was in Australia, seems simply to have been actuated by a strong wish to see the home of her husband's mother in London. The story is given in full in the Society for Psychical Research's 'Catalogue of Hallucinations.'

In the late G. J. Romanes' 'Thoughts on Religion,' this remarkable passage occurs: 'Scientific men, as a class, are here (in their attitude towards modern Spiritualism) quite as dogmatic as the strictest sect of theologians. These men (who refused to inquire into Spiritualism) all professed to be Agnostics at the very time they were so egregiously violating that philosophy by their conduct.' The italics are mine. Again, 'Reason is not the only attribute of man, nor is it the only faculty he habitually employs for the ascertainment of truth. Moral and spiritual faculties are no less valuable in their respective spheres. No one is entitled to deny the possibility of what may be termed an *organ of spiritual discernment.*'*

Most remarkable, too, as showing a dawn of the coming day is the passage from Sir Mountstuart E. Grant Duff's 'Study of the Life and Works of Ernest Renan': 'What is quite impossible to our reasoning faculties is done every day by what we may call, for want of better names, spiritual insight or intuition. To ignore the fact that there are tens of thousands of persons who live in direct communion with the Unseen (which some metaphysicians call the Absolute, but they call God), and in virtue of that communion do a very large share of all the good things that are done on this planet, is simply ridiculous; as ridiculous as it is to refuse to see any other great fact. The guidance that comes from that communion, and which we may call "the inner light," has been the kernel of all the higher religions.'

And this inner light is not concerned only with God, but with the influences felt by Socrates, Apollonius of Tyana, Juan

of Arc, Luther, Pascal, &c.*; and to those classic instances we, who see Spiritualists, may fitly add the name of Imperator, the great guide of Stanton Meeus.

(MRS.) ALICE FOSTER.

Provincial Asylum, New Westminster, British Columbia.

'LIGHT' SUBSTANTIATION FUND.

We shall be glad if those of our friends who contemplate contributing to this fund will kindly forward their remittances, as early as possible, to the Treasurer, Mr. H. Withall, Grand-lane, Southwark, London, S.E. Cheques may be crossed 'London Joint Stock Bank.' The following contributions are gratefully acknowledged:—

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A YEAR or two ago a work entitled 'The Law of Psychic Phenomena,' by an American writer, Mr. Thomas J. Hudson, attracted a good deal of attention here. Mr. Hudson has written a new book, 'A Scientific Demonstration of the Future Life,' which G. P. Putnam's Sons will shortly publish. In his last volume he discussed the mental characteristics and powers of man as we find him in this life. The present one is devoted to a scientific inquiry concerning the prospects of man for the future life. It is therefore a sequel to his first work, being simply the following out of some of the propositions he then laid down.

* See 'Thoughts on Religion,' p. 106, where Romanes speaks of evidence for the Divine Voice.

* 'Thoughts on Religion,' By G. F. Romanes, pp. 105-6, 110-11.

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THE 'SPECTATOR' SIGHS.

An Article in the 'Spectator' on 'The Seen and the Unseen' is distinctly worth consideration. The 'Spectator' is always serious, and at all events prefers to be fair. It has its own, not too numerous, tests of truth; but it wants the truth. It does not find it easy to move from its study chair, but it is always reflective. It is too much beset with respectable prejudices, but it is never rough nor inane.

Even in this curious Article, which shows such extreme limitations of the view from the 'Spectator's' window, we get a melancholy seriousness not untouched by anxious restlessness; as though one, looking out upon the sordid back-yards of a London square, should fretfully say, 'And do you call this Switzerland!' The only rational answer is, 'And who said it was!' For now, in truth, this is all that the 'Spectator' does. More than half of its Article is taken up with certain Tales in 'Blackwood'; and the remainder, though professedly a notice of Dr. Wallace's book, is dominated by the very thin burden of these Tales. The key-note to the Article is this sentence, at the beginning:—'Perhaps the most remarkable feature of the whole series, and certainly of this last number of the series, is, if we may call it so, the vivid conception it embodies of the ineffective character of the communications between the world of departed spirits and the world of living human beings' (are not spirits 'living human beings'!) 'and the very great pains which are spent by the former in producing a comparatively trivial effect on the latter.'

This remark respecting these Tales is then taken as a general description of 'the communications,' and, of course, the lame conclusion is reached, described thus at the end, 'It does seem rather strange that it should be, as it were, ostentatiously revealed to us that ghosts are empty-headed creatures like men' (are not ghosts 'men'!) 'and that they make use of those special organisations which are more or less able to communicate with the unseen world for the purpose of informing us of their revenges and their foolishness and their often very legitimate fears.'

This is what we mean by the 'Spectator' gazing out upon our back-yards and sighing, 'Do you call this Switzerland!' Perhaps, if the 'Spectator' had paid less attention to the fiction of these Tales, and had paid more attention to the Library at 2, Duke-street, it would have got a better view. Why should the 'Spectator' take the 'Blackwood' Tales as its guide? It might, with as much reason, take the Ballads of Rudyard Kipling as a summary of the History of our Time.

But we are [also referred to the Transactions of the Society for Psychical Research; and we admit we are here on safer ground: but the Psychical Research does not encourage 'the higher relations,' and what the 'Spectator' would consider spiritual manifestations. It bids for hauntings and knockings, wraiths and warnings, wandering upsetters and uncanny things in general. It may surprise the 'Spectator,' and perhaps excite its pity or mild scorn, if we say that, beyond the whole region occupied by its Tales and its Transactions, we could find 'communications' which, if we cared to collect and edit them, would make a volume whose elevation and spiritual beauty would surpass anything that emanates from St. Paul's or Westminster Abbey. The 'Spectator' will smile. Precisely; but it does not know: and we know it does not know, because, if it did know, it would never have founded upon a series of Tales and a bundle of Transactions a discourse upon the general condition of manifesting spirits, and the nature of their communications.

It is just possible that the 'Spectator' may protest that its intention was not to draw general and universal conclusions. If so, it lacked discrimination, or erred in using sweeping phrases. But let us assume that it intended to describe only a class of communications from the unseen; let us even grant for the moment that Dr. Wallace's book itself only bears witness to the ineffectual and unelevating interferences indicated by the 'Spectator.' What follows? Here is the 'Spectator's' outlook upon it:—

We wonder whether it is really true that the first thought of disembodied spirits which have not used this world so as to love the things which are not seen and eternal better than the things which are seen and temporary, is to try and meddle with the things which are seen and temporary, just as before, but with much less success, knocking about tables when they can get the chance, and when they cannot, or have minds rather too subtle and acute for such idle amusements, hypnotising so-called 'mediums' with visions of a dreamy and generally more or less misleading character. Mr. Alfred Russel Wallace evidently thinks that even in these occupations they are most usefully employed, for in his new edition of his book on Spiritualism he gives us a long array of the evidence for an unseen world with which those disembodied spirits furnish us by virtue of their tamperings with the order of the seen world. We are far from denying that much of his evidence is very striking; but what we do deny entirely is that there is anything that ought to be accounted spiritually impressive in the disclosures in which those very ineffectual endeavours end. It appears to us that their chief end is to convince us that they are meddling with a world with which they ought to have completed their relations before they passed into the world of spirits, and are only displaying their inability to let their own mangled career alone.

Well, suppose we take it at that. We must very carefully distinguish between things that differ and between values that differ. The 'Spectator,' secure in its profound conviction of life in the Unseen, does not think that these unelevating interferences are 'spiritually impressive.' Nor do we, if by 'spiritually impressive' we mean impressive in relation to spiritual emotions and affections. But their value, if their reality can be established, is in another direction. The value of a silly communication or an uncanny interference is not in the spiritual impressiveness, but in the evidential force. Thus, we may say that the interval between the silliest verified spirit message and the silliest thing said at the séance where it was obtained is a million times greater than the interval between that silly message and the whole of the Book of the Revelation. Why? For the same reason that the interval between the silliest message flashed by telegraph beneath the Atlantic and the silliest letter sent by mail above it is a million times greater than the interval between the silliest telegram and the wiring of a message that interests the world. In the one case the whole stupendous fact of a spirit-world measures that interval, just as in the other case the

wondrous fact of a telegraph measures it. And surely we may say, without offence, that there is a sense in which it is absolutely true that the silliest verified message from the spirit-world is more 'impressive' and more valuable than a complete set of the 'Spectator' from its beginning, with the whole of Shakspeare thrown in.

The 'Spectator' refers to Mrs. Emma Hardinge and Mr. Stainton Moses only to say 'we find it impossible to regard either of these as in any sense spiritual authorities on any question of vital import.' So do we. So does Mrs. Hardinge. So, we venture to say, does Mr. Stainton Moses. One of the wisest things Mr. Gladstone ever said was, 'I am not a Gladstonian.' We wish all the 'authorities' would talk like that. Perhaps one of the wholesome uses of contact with these shuffling and unelevating spirits is to knock 'spiritual authorities' on the head,—a consummation devoutly to be wished.' We have had far too many of them; and every one has been or is being played out. The 'Spectator' seems to look regretfully back upon 'other days' when 'that which came from the world of the unseen to the world of visible things was almost always a source of new power and strength to the visible world.' We are by no means sure of that. What we are sure of is that the visible world has suffered horribly for ages because of the blunder that when one touches the spirit-world one touches 'authority.' And even as to the spirit-saturated Old Testament, we think it could be proved that this is a case in point.

We regret as much as the 'Spectator' does that we have not higher and richer results to show, but we do not think it indicates the way to better things. Perhaps we get all that *can* come; or perhaps we keep doors shut that we are too gross or too timid to open; or perhaps the lesson needed now is the lesson we are getting. Any way, we believe that the foolish ribaldry of some and the depressing sighing of others will not help us. It is still true that if the door is to be opened we must knock.

THE PUBLIC PRESS.

Quite a large number of references to psychical matters have found their way into the London Press of late. One day it is the 'Standard,' which, discussing the photography of invisible objects, suggests that there may be something in clairvoyance after all. Then we have the 'Daily News' reproducing an account of mysterious breakages of glass and china in the presence of a servant-girl (no uncommon thing, by the way!). Next day it is the 'Telegraph,' with an account of a haunted farmhouse near Thorney. These are but a few instances, all tending to show the drift of the public thought, which, after all, is reflected, rather than moulded, by the ordinary newspaper.

But it is only right to say that the newspapers seldom touch these subjects without making a lamentable exhibition of bigotry and ignorance. We alluded last week to the silly remarks of the 'Daily Chronicle' on the subject of Alfred Russel Wallace's 'Miracles and Modern Spiritualism.' The 'Chronicle' ought to know better, and if it has any desire to learn, we commend to its attention the following, from the 'Literary World' of January 28th, as a specimen of honesty and candour:—

Professor Alfred Russel Wallace's 'Miracles and Modern Spiritualism' makes its appearance in a revised edition, with supplementary chapters on 'Apparitions and Phantasms.' Professor Wallace speaks in no uncertain way, and his work, which is most interesting, covers a wide field of personal experience, and treats the subject in all its varying phases in a calm and rational manner, in striking contrast to the opponents of the beliefs here so frankly subscribed to. The author is no mean antagonist; his arguments are cool and sound, his conclusions reasonable and just; and, without taking sides, we do not quite see what position is left to the unbeliever, unless he chooses to doubt either the Professor's sanity or veracity. Much of the matter contained in the work is old; but the revision has brought it up to date and put it in touch with the present position of the subject. It is interesting to find that a ripened experience has enabled Professor Wallace not only to adhere to his conclusions, but to endorse them with further testimony and argument.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. VINCENT BLISS.

(Continued from page 56).

'Leaving St. John's Wood,' went on Mrs. Bliss, 'we found a home at Pimlico, where my mother had some lodgers, an Italian colonel's wife and family, and the whole time they were in the house the knocks were incessant, loud when I was present, faint when I was out of doors, and once, when I was entering the drawing-room, a little ebony table came out of the corner of its own accord to meet me. One night after I had been in bed some hours I distinctly felt some one taking the bed-clothes off, and I looked up and saw the sheet being floated about in mid-air, but no person was in the room besides myself and my sister. I woke her up, and she saw the same thing. In the same house we would frequently hear the bell wires shake violently, though not a bell would ring or move. Once when I was going up stairs the white oilcloth was vigorously moved up and down in front of me. The manifestations in that house became so alarming and troublesome that we left and went to another at Bayswater—a house where, quite by chance, sittings were being held. Madame D. had rooms there, and among those who attended her sittings were Mons Gounod, Mrs. Weldon, and other well-known people. It was here I first saw very clearly. The first thought-body or spirit or whatever it was that I saw was an old lady who persistently followed me about the house, and who I thought was an intruder with no business there, never dreaming that she was not an ordinary human being in the body like myself. But the next door neighbours, hearing of the occurrence, recognised her as an old lady who had died in the house.'

'To interrupt you here, Mrs. Bliss, what sort of sittings were these which Gounod and the others patronised?'

'Oh! they were very good ones, with striking physical manifestations; one of the most common being the passage of matter through matter. I was not present myself, of course, but I remember being told about Madame's little dog "Zephyr" being brought from the bedroom above, and plumped on the séance-room table; and also how, when a gentleman asked that certain things he was thinking of should be brought from his coat pocket in the hall, his cigar-case and match-box were fetched in a twinkling. On another occasion flowers were brought down from a locked bedroom. Mrs. Weldon at that time, I believe, was supposed to be the medium for these manifestations. It is possible my presence in the house was a help, but I did not myself sit. Another thing I remember about that house was a terrible fright I had in one of the top bedrooms by seeing (clairvoyantly, of course) a man hanging from the ceiling to a hook—a vision that was never explained. After that I married, and my husband, hearing of all these things, conceived a keen interest in Spiritualism, which we investigated together for some time, with the result that I discovered my own powers, and recognised myself as a medium. I ought to mention here that I had a vision of my future husband some days before I saw him in the body. I met him in the hall, and was not at all surprised at what followed. "My name," he said, "is Willie Bliss," and together we got into a carriage which drove along the Finchley-road to a point where, seeing a number of people, I asked the coachman to stop. We got out and I noticed a child in a little white coffin. As the coffin was handed round for a last look I saw that it was my nephew, the child of my brother. A few days afterwards a telegram came to say the child was dead, and after the funeral I met my husband in just the same clothes, and under the same

circumstances, as I had seen him in the vision, and his first words to me were, "My name is Willie Bliss." One of the first practical results of our investigations I well remember. Mr. Bliss had troubles about the selling of a business, and one evening he asked me what had best be done. I felt very sleepy, and told him we would talk it over in the morning. Immediately afterwards I went into a trance that lasted fifteen minutes, and he was told through me what to do, and exactly what would occur, and all that he was told fell out accordingly. What really brought my mediumship out, however, was the death of my little girl, and this event I regard as the most important point in my life, as well as, at the time, its greatest trouble. The night before Flossie was seized with the attack of croup which in forty-eight hours terminated in her death, I saw in my bedroom a man whose features were clearly distinguishable, but who was not visible to my husband, and who did not speak when I addressed him. Following him was a hearse drawn by a single horse. Going to sleep I dreamt exactly the same thing. After my little daughter had passed over I went to an undertaker some distance away, and found he was the very same man, and the funeral took place as I had seen it. The death of Flossie turned my thoughts seriously in the direction of Spiritualism, for which before I had not greatly cared, feeling half doubtful and half afraid about it, but now I threw myself into it heart and soul, earnestly seeking to know for a certainty that my child still lived, and was not lost to me. I took a quiet holiday away from home, and passed a whole week praying that my desire might be given to me, and at the end of the week the little one came to me, as real, as tangible, as unmistakable, as ever she had been in the flesh. She talked long with me, and told me I had a mission in the world, and that she had been taken for the purpose of bringing me to a knowledge of the truth, and of the work that was before me, and kissing me on both cheeks she disappeared.'

'How old was your little one when she passed over, Mrs. Bliss?'

'About six. Shortly after the occurrence doubts began to assail me from another direction. The reality of spirit return was now beyond question, but I remembered that in the first lecture I had heard on the subject Christ was completely and deliberately ignored; and to me, brought up as a Churchwoman, not only did this seem wrong, but I began to ask myself seriously if, under such circumstances, to seek or encourage intercourse with the other world was right at all. The answer came in a vision one morning as I was lying in bed thinking of other things. The whole end of the room disappeared from my view, and in its place appeared a living picture of palms and flowers, and standing in front of them my child, and by her side a man of remarkable beauty and sweetness of expression resembling the conventional features of Christ, so that I saw that, if it were not He, it was intended to represent Him to me. I saw Him place a hand upon the little one's head as if in blessing, then take her by the hand and lead her back to the palms, till both disappeared and the vision faded away. This experience brought great comfort to my heart, and dissipated my doubts for ever. A third vision of the child I had immediately afterwards. Going up into the room where she had died, happy in mind, and satisfied that my loss was her gain, I again saw her. There appeared first what looked like a little round ball of mist, which grew in size, until it took the shape and colour of the pink night dress in which Flossie passed away, body, head and arms slowly evolving from the mass, until the perfect child rose in the bed and held out her arms to me. I put out my own to clasp her, and they met together through the form, which melted away, and then I knew again that it was really a vision.'

'Waking and sleeping, you seem to be a dreamer of many dreams, Mrs. Bliss.'

'They are my most vivid experiences. If I dream of a funeral it always comes off. Three weeks before Mr. Burns died I knew of it, and told many people. I might almost affirm that in my dreams I see more than in my waking moments. Within recent years my trance mediumship has developed; and with that development all sign of the physical manifestations formerly associated with me has disappeared. No doubt this is due to the action of my guides, who wish to reserve all my strength for the more useful form of mediumship. I think that's about all I have to tell.'

'All, so far as the general history goes. But I am sure you have some interesting incidents to relate illustrating the different phases of your psychic powers.'

'Yes, I think I can call a few to mind. People are constantly sending me letters confirming prophecies I have made, or information I have given,' went on Mrs. Bliss, turning over a pile of papers on the table by her side. 'Most of them are private, and of such a nature that they could not be published to the world without causing harm or annoyance to the persons concerned. But a few you may look at. Here is this postcard now, which has just come to hand. A few days since two young women called on me, and I told them they would get a situation they were going for, and would both be employed in the same house, which I described. The card is addressed from Old Buckenham Hall, Attleborough, Norfolk, and says: "Dear Madam, we have got the situation you told us about." Here is a letter from a lady at Brighton, in the shape of a testimonial, in which she records the fact that I have attended her monthly sances for some years; that, among many phenomena, she has had raps and her heavy dining table lifted some inches, moved over on its side, and put back again; adding the fact that at one of the sances I was transfigured into an old lady with cap and spectacles, whom she at once recognised as her deceased mother, and then transfigured also into the appearance of her sister. Another letter is from Mr. W. T. Stead, you see, as recent as July 23rd, and he says: "My dear Mrs. Bliss,—I have great pleasure in sending you a line to testify as to the excellent results which I have obtained from your mediumship. On one occasion, particularly, I think your telepathic reading of what was in my mind was one of the most remarkable exhibitions of telepathy that I have ever seen. I had just written a story, which was still in MS., and you described all the details of one chapter which related to a special building, describing how it was built, what was being carried on inside, even down to the dress of the women, which last, however, was not telepathy, because I had not thought that out myself. I have also had very satisfactory tests with you in connection with my own control," and so on. I need not read further.'

'I met Mr. Stead the other day, and he told me this very story, remarking upon the curious fact that you had supplied details he had never thought of. The building was a vast glass printing house, conducted on a novel system, with women workers, whom I think you attired in a picturesque sort of rational dress, knickers and all, adapted for the work they were engaged on.'

'I saw that,' said Mrs. Bliss, 'as clearly as the rest. If it was not telepathy, how does Mr. Stead explain it?'

'Well, he accounted for it in this way. "Suppose," he said to me, "I described to you all the features of a face, except the nose. In imagining that face as I pictured it, you would probably, without consciously knowing it, supply a nose more or less suited to the other features yourself. That is what Mrs. Bliss did. She saw the building, saw the women at work, and as she had to see them with clothes on, her imagination supplied the details I had not thought out."

'Possibly so; but it is just as likely that Mr. Stead, in thinking of his house and the women, thought of them with clothes on of some sort, and why not rational dress, though he may have forgotten it.'

'That's a question for Mr. Stead himself. But the inference is a fair one.'

(To be continued.)

'MIRACLES AND MODERN SPIRITUALISM.*'

Dr. Alfred Russel Wallace's 'Miracles and Modern Spiritualism' is so well and so favourably known to Spiritualists that the third edition of that classic, just issued by Mr. Redway, needs no elaborate recommendation from 'LIGHT.' Those of our readers who do not know the work should get it at once, for it will both nourish and brace them up; those who have read 'Miracles and Modern Spiritualism' in years gone by could hardly do better than read it over again, for it is a book that does not grow old, and it will act as a corrective of the lame and far-fetched 'explanations' of the phenomena that are all the fashion at present. In these days, when to label a phenomenon with some name that connects it with a hypothetical cause is mistaken for an explanation, it is well, for instance, to be reminded that:—

The 'second' or 'subconscious self,' with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person, or any other spirit. It can in no sense be termed 'a known cause.' To call this hypothesis 'scientific,' and that of spirit agency 'unscientific,' is to beg the question at issue.

The reflection that comes uppermost after a re-perusal of Dr. Wallace's book is: How little real progress has been made during the last twenty-five years in the methods of scientific inquiry into the phenomena! In a powerful 'Answer to Hume, Lecky, and Others,' the author shows with clean-cut logic that 'the argument that dependence is to be placed upon the opinions of men of science rather than on the facts observed by other men, is opposed to universal experience and the whole history of science'; yet it is with opinions rather than facts that our enemies fight us to-day; and any opinion seems good enough for a missile, whether it be the opinion of a man of science, of a pressman, of a conjurer, clergyman, doctor, or what not—the only qualification required in the giver of the opinion being that he should know little or nothing about the subject.

What, again, could be more timely than to be reminded that 'the cardinal maxim of Spiritualism is, that everyone must find out the truth for himself'? Or more reasonable, now that those who have constituted themselves our attorneys in the matter are unable to cross the threshold of serious investigation on account of their unbelief, than the advice to the inquirer to prepare himself for the more striking phenomena by first satisfying himself in his own family circle that there really exist invisible powers and intelligences, independently of any possible fraud? Our Psychical Researchers, again, surely never have read what the author wrote twenty-two years ago about 'exposures.' By substituting 'she' for 'he,' and 'Cambridge' for 'Paris,' in the following sentence, does it not exactly apply to Eusapia?—

The fact that he was so easily found out at Paris, or rather that he there possessed no extraordinary powers, would surely prove rather that there could not possibly have been any imposture in the former case when he stood every test, and instead of failing succeeded.

How true, again, is the following:—

The exposers and explainers have never got beyond those first difficulties which constitute the *Pons Asinorum* of Spiritualism, which every believer has to get over, but at which early stage of investigation no converts are made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these.

Another acute observation of our author is that in investigation into Spiritualism the greater the experience of the investigator the stronger is his tendency to believe. Were the phenomena spurious the opposite of this would be the case, for it is the inexperienced who in all cases are the more likely to be taken in if fraud really exists; the experienced discover trickery at once.

* 'Miracles and Modern Spiritualism.' By ALFRED RUSSEL WALLACE, D.C.L. LL.D., F.R.S. Revised edition, with chapters on Apparitions and Phantoms. (London: George Redway, 1896. Price 6s.)

Dr. Wallace's conclusion is:—

Nothing less fundamental and far-reaching than the agency of disembodied intelligences, acting in co-operation with our own powers of thought-transference and spiritual insight, can afford a rational and intelligible explanation of the whole range of the phenomena.

This is not merely a republication of the author's opinions in 1874, but may be understood to be his conclusion to-day; for it is contained in one of two essays on Apparitions, which were printed in 'The Arena' in 1891, and are added to this edition of Dr. Wallace's very valuable work.

THE NEW PHOTOGRAPHY.

The recent experiments of Professor Röntgen, of Würzburg, in obtaining photographs of objects not open to ordinary vision, including even parts of the interiors of human and animal bodies, will have a deep interest to many people besides those concerned with photography. Thus, the discovery will be pregnant with suggestions for the reflective Spiritualist, as being another step in the direction of demonstrating the unity of nature in all departments, and suggesting the absence of any actual line of demarcation between the natural and spiritual worlds. Once let scientists at large realise the way in which the physical and psychical merge into each other, and our path will be comparatively easy; for a realisation of this truth will explode many of the arguments now used by materialists against the doctrine of a future life.

Those of our readers who desire to make themselves fully acquainted with the marvels of Professor Röntgen's discovery should procure a copy of 'The New Light' (price 3d.), just published by Messrs. Dawbarn and Ward, 6, Farringdon-avenue, London, in which will be found a popular exposition of the subject, and a translation from Professor Röntgen's original paper descriptive of his very interesting experiments. The results already achieved by means of 'the new light' are made intelligible by a number of beautifully-printed examples of photography through 'opaque' substances—wood, leather, ebonite, &c., and photographs of the skeleton within the living flesh.

MARYLEBONE SOCIETY OF SPIRITUALISTS.

On Monday, January 27th, the Marylebone Association held its usual quarterly meeting at the Cavendish Rooms, Mortimer-street, W. After the members' meeting, at which the business transactions of the Society were reported upon, a social gathering was held in the large hall. There was a large attendance of members and friends—nearly 200 people being present—and the following programme of songs and music was gone through:—

Part song, 'Farewell to the Forest,' the choir; pianoforte duet, 'Spanish Dances,' Misses Butterworth and Blackwell; songs, 'The Pilgrim of Love,' 'The Last Watch,' Mr. J. Edwards; pianoforte duet, 'La Czarine,' Misses Butterworth and Blackwell; songs, 'Good-bye,' 'A Life's Lesson,' Miss Florence Morse; song, 'The Rainbow,' Miss Samuel; songs, 'The Good Old Days,' 'The Head of Kinsale,' Mr. Sherman.

Successful clairvoyant demonstrations were given during the evening by Miss MacCreddie, and a brief address was delivered by Miss Rowan Vincent, in the course of which she referred to arrangements which were being made to give effect to a recently-made suggestion that the Society should form circles amongst its members for the practical investigation of psychical matters. Mrs. Green, of Heywood, offered a few remarks in acknowledgment of the welcome she had received from London friends, and also expressive of her concurrence with the proposal dealt with in Miss Vincent's remarks. Refreshments were served in the lower hall during the evening, and well-arranged intervals during the performance of the concert programme afforded opportunity for those conversational pleasures which are so valuable a feature of these assemblies. In conclusion, it would be ungracious to omit a word of praise for the highly-trained choir of the association, which, under the tuition of Miss Butterworth, is becoming a most useful adjunct, not only in connection with the Sunday services, but also as supplying excellent solo vocalists for the concert platform on such occasions as the one under notice.—D.G.

ANY dead fish can drift with the current, but it takes a live one to swim against the stream, and a living soul to breast the tide of popular opinion!

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

A Few Questions.

SIR.—Can any of your readers inform me if there is in existence any secret society known as 'The Order of the White Rose'; if so, what is the nature of it? Also, what is the correct way of breathing, as practised by occultists, and is this modified in any way during the production of will-manifestations? Also, is there such a thing as 'vocalisation,' as mentioned by Theosophists; if so, how can it be produced and kept under control? Lastly, is there any book which gives, in a lucid manner, the methods for controlling the 'ether currents' and the 'Akasha' spoken of by Theosophists; and is the 'astral plane' of the Theosophists identical with the lowest sphere of the Spiritualists, or should the correct name of the next plane to the purely physical be the 'inter-physical' plane?

I shall be most thankful to any students who can enlighten me upon above subjects.

Brighton.

R. WORMWOOD.

Questions and Answers.

SIR.—In your last issue you refer to 'Questions and Answers,' and you say, 'But it rests with our readers. If they want a meeting place in "LIGHT," they shall have it.'

If there should be any response to your offer (and there ought to be), I hope the questions will have special reference to problems arising out of psychical investigation—i.e., they should be psychical notes and queries—not theological.

I venture to ask a question, in the hope of getting some more light. I have observed, alike at séances, in the general literature of Spiritualism, and in communications made to me alone in my study, a very startling want of congruity in the subject matter of the communications.

A few sentences will show what I mean. Some of those who communicate with those on earth speak as Christians, sometimes as Catholics, High Church, or Unitarians, &c. In my own case, and without a single exception that I remember, they say there is no Christ. Some circles seem to get communications implying that the spirits connected with that circle believe in pre-existence and re-incarnation. Whenever I have raised the question the answer has always been definite and explicit, to the effect that they know nothing whatever of pre-existence or re-incarnation.

Can any of the readers of 'LIGHT' suggest a hypothesis that will account for such incongruities and contradictions?

SCRIBA.

Premonitions.

SIR.—Premonition is, fortunately, not always precognition, as in the case of thunder following lightning, indicated through the faculties of the eye attaining its object quicker than the ear. And often so much the better; for one hopes that sometimes premonition may be only presupposition, or a hint for preparation in the case of eventualities. I allude to your 'Deep Sea Soundings' of January 25th, as having regard to Mrs. Sidgwick's and Mr. Myers' views about this as yet unfathomed, if not unfathomable, topic of foresight, which comes to some in so real yet undefined a shape. Yet, nevertheless, a man would be an idiot to speak of it to others, however importunately it may be demonstrated to himself.

For months before the scare from America I had had war on my brain, but I had carefully abstained from talking about it, not wishing to make myself ridiculous. The only outlet I permitted to my feelings was in a letter to one of my sons, in which I remarked, a few days before the cablegram from America: 'What a good target our house would be, as seen from the offing, in time of war.'

I once had a haunting premonition of fire that worried me in the same way, without giving any idea of what or where it might occur, and the haunting ceased when an uninsured mansion in the near neighbourhood of a house of my own was burnt to the ground. But I had had previously no indication of where or what the fire might be. And yet, if I had had indication, it would only have made matters worse, for I should not have been likely to mention it, and I should probably have disbelieved it myself, and regarded it as a snare to make me absurd. But I now see that it threw a flickering light on 'the

unseen of sequence' of Mr. Myers, which may lead to 'an ocean of co-existence.' But I quite agree with you that these intimations are more likely to come from the other side than through telepathic messages from mundane incipency; simply because I firmly believe that there is more knowledge on the other side than on this, and more power of imparting that knowledge to us, directly or indirectly, than some people conceive.

'MINOR.'

Re-incarnation.

SIR.—As a subscriber to, and diligent reader of, 'LIGHT' for a considerable number of years, it has appeared to me that, awhile since, the subject of Re-incarnation monopolised rather too much of that paper, and the long discursive correspondences on the subject seemed to me to be tedious and unprofitable. Under the present able editorship, however, the vexed question of Re-incarnation does not seem to have been so much to the fore, and the paper is less burdened with voluminous correspondence on very abstruse and occult subjects. It seems to me that Spiritualism is a science, and what we want are facts.

The ignorance of humanity is so crass and profound that perhaps it does not become us to treat with supreme contempt, and as altogether unworthy of discussion, such an improbable hypothesis as Re-incarnation. But though deprecating any further extensive discussion of the subject, I should like, with your permission, to draw attention to the following consideration *quantum valet*: Every individual human being is the outcome of a long line of ancestry, reaching back to the original protoplasm and amoeba, and culminating, in the progress of ascent, in the father and mother of such individual. Now, unless the chain of ancestry was exactly similar, and the ancestral conditions were identical, I do not see how a like human individual, as regards character or soul germ, would or could be produced.

Otago, December 6th, 1895.

COLONUS.

Luciferians and Freemasonry.

SIR.—Under the above heading, in your issue of November 16th, I wrote: 'With reference to "C.C.M.'s" letter in your issue of the 2nd inst., I would like to state that after reading "More Luciferian Phenomena," which appeared in "LIGHT" of October 26th, in which also my first letter appeared (p. 522), I am more fully convinced that Romish priests and Jesuits are at the bottom of the matter, wishing to bring discredit upon an ancient and honourable order. The following extracts will show that one of the spies was a Roman Catholic, and, if he has been initiated into the Order, he has committed perjury.'

From 'The Morning' (London daily paper) of December 28th, 1895, I cut the following, thinking it would be needed at a later stage:—

There is to be an Anti-Masonic Congress in Italy next year, at which the craft and all its works will be heartily denounced. The Cardinal-Vicar has sent a letter to the executive committee in which he says that it is quite unnecessary to demonstrate the errors of Freemasonry or to regret the havoc wrought by it to those who are so perfectly acquainted with its theoretic and practical character. 'Nor,' he goes on to say, 'is there any need to insist upon the fact that the Catholic Church and civilised society are confronted with no more powerful obstacle than Freemasonry, which is the enemy of all their endeavours to procure the temporal and eternal welfare of the nations.' Not content with this, the Cardinal-Vicar urges the committee to carry beyond the Alps, in the name of Rome and Italy, 'the treasures of your learning, experience, and virtue.' This is fair warning to the fraternity in England, who will do well to double and treble their Outer and Inner Guards.

This prospective anti-Masonic congress is the work of the emissaries of the Romish hierarchy, as the above will prove. In to-day's 'LIGHT' (February 1st, 1896) your esteemed correspondent 'Hesperus' (from Rome), under the heading of 'Le Diable au XIX^{me} Siècle,' has kindly given your readers a tremendous insight into the doings of the so-called Dr. Hacke, also copious extracts from his work, thoroughly unveiling the whole thing, which, it is thus seen, aims at the destruction of Protestantism—including the Greek and Anglican Churches—and spiritual death to Occultists, Theosophists (Eastern and Western schools), Spiritualists—so-called—and above all, the downfall of Freemasonry in its lowest and highest rites, although these rites are nothing more than the esoteric religion, veiled in allegory and illustrated by symbols. If any of your readers doubt my statement, let them go to Great Queen-street, nearly

opposite 56 (J. Burns's book dépôt), and look into the show windows of the Masonic *dépôts*, when they will discover every religious symbol of the Catholic (especially Roman) Church, in the shape of Masonic jewels. Why is this? I know, and so do the authors of 'Le Diable au XIXme Siècle,' who are afraid of *Light* (Luciferianism).

AFRICANUS THEOSOPHICUS, Past Master,
Royal Arch (33), &c.

Great Britain and the United States.

SIR,—Your criticism of an American Spiritualist paper, in your issue of January 4th, is eminently just and in accordance with my views of this unwarranted tempest which has been raised mainly for political effect. The voice of one citizen out of seventy millions does not count for much, but it is some consolation to know that the deepest rivers are not the noisiest. It is quite true that some prejudices have been handed down from our fathers and grandfathers, growing out of two former wars, but most fair-minded people are willing to forget events which occurred more than two generations ago, and not only desire, but believe in, the progress of civilisation. More than twenty years ago, after a visit of a few weeks to England, I remarked to one of our Circuit Judges that I thought better of the English government since visiting there, to which he replied, impressively, 'Mr. D. the English government is the best government in the world.' That I may not be suspected of being a recent immigrant I will say that my ancestors left Somersetshire in 1638. For those who have experienced the thrill of pleasure which comes to one who has wandered for months on the Continent, when he sets foot again on English soil, it is hard to believe that two great nations, speaking the same language and united by so many and so sacred ties, will at the close of the nineteenth century go to war over a matter in which as Americans we have no vital interest.

Madison, Wis.

January 15th, 1896.

J. T. D.

Dr. Anna Kingsford.

SIR,—I have just finished reading the 'Life of Anna Kingsford,' by Mr. Maitland. Most of the readers of 'LIGHT' have, doubtless, done, or are doing so, or will do so; for 'LIGHT' is so often, from its commencement as a serial, mentioned in its pages that there is a double interest to its readers, and I sincerely hope that the book will gain for 'LIGHT' many new subscribers.

I do not intend to write more than a few words, for I hope and expect that an abler pen than mine will do the 'Life' fuller justice in a comprehensive review, but I should like to add a few words of 'testimony.' I felt as if reading a page of my own history while going through this very important and profoundly interesting work. I can, therefore, with some claim to do so, admire its strict truth and accuracy. The episodes come back to me as occurring just as they are written. It is, indeed, a plain and unvarnished narrative of one of the very remarkable lives of this age.

When one thinks of all the memoirs one reads of all the able and distinguished women of the day, often edited by equally distinguished men, not one can be recalled that in the smallest degree approaches the importance of this life. Its high range of thought and its entire removal on another plane from the so-called 'burning' question of the day—that is, the hatefully and misconstrued one of 'sex'—the physical plane being the one *now* paramount, place the book in the category of one for posterity. It is posterity alone that will receive it at its true value, for I think that now, as ever, 'prophets' cannot win the multitude, unless accompanied with the power of the *Regenerate Initiative*. And then a *Regenerate Initiative* must usually work on a higher plane; so of such we have scarcely the right, certainly not the knowledge, to speak.

I have no doubt that many readers may object to the idea of all the sufferings, and conclude that it was chiefly and really only the bodily ones that caused the feeling that life was Hell to her defenceless soul. But this would be quite a superficial judgment, for no doubt the mental and spiritual sufferings quite transcended those of the body, all being in a state of rebellion. Everyone who has any feeling surely knows the *horrible momentary sensation* it is to witness accidentally any cruelty or ill-treatment of man or beast, when that being or creature is defenceless. This was the torture in which Anna Kingsford habitually lived. She saw, felt, and knew of horrors all round to which we common mortals

are happily blind, protected by concrete bodies and united principles. The wound in her Spheres or Principles causing, doubtless, an inrush of the Universal Ether, which, like a two-edged sword, stabbed and wounded her all over. It illuminated her as mortal woman is rarely illuminated, and it scorched her with the Fire of Knowledge, that burst in, so to speak, like a thief and a robber; and the Kingdom of Heaven was, with her, taken by violence. Hence her suffering, and the crucifixion of all earthly joys. Few, if any, can tread the path of the solitary seer and prophet, so the ordered path is the safest and the surest for the many, and even there few attain. It is, therefore, with moderation and calm judgment alone that Mrs. Kingsford's life should be read, or its weak points may be too much noted, and its strong ones unobserved. Among the weak ones, of course, are the disastrous episodes of the co-incidental deaths of the French *seants* in question. I well remember what I hoped was an accusation *only* at the time. On this episode there can be *no hope* that the ordinary readers of the day (and they will be within their rights) will spare hard words.

The strong points, are however, so overwhelmingly strong that one will trust, in future memoirs, these alone will survive.

Of the nobility, extraordinary self-abnegation, patience, and the most beautiful and touching living memento of the truest, purest friendship, shown in every page of Mr. Maitland's own share in the work, one cannot say enough.

The books they wrote must and will live when thousands of volumes of the pseudo-philosophy of the day, now ignorantly preferred, will have long died their deserved death. With this assurance of belief on my part I send this very incomplete tribute to the writings of the ablest contributors that 'LIGHT' ever had.

Edinburgh.

ISABEL DE STEIGER.

Light and Dark Seances.

SIR,—As the subject of light séances seems sometimes to take a prominent place in your columns, perhaps the following record may be acceptable. About two years and a half ago, Mr. Husk came to my house, accompanied by Mrs. Husk, for the purpose of a séance. No other sitters were invited on that occasion. We were quite alone and having a little chat beforehand, in a room leading out of the one set apart for the séances, the outer door of which was locked. At a rough guess I should say there was a distance of about six feet between each of us. Mr. Husk was seated on a settee in the centre of the room; I close to a cheffonier, the back of my chair almost pressing against the door of it; and Mrs. Husk had just risen from her seat opposite mine to examine something on the overmantel. Her back was thus turned to the medium and her left profile to me. Such were our positions as well as I can describe them when, in the midst of our talk, I felt a decided though light touch on the back of my right hand, as something whizzed past it in the direction of Mr. Husk. I saw his surprised recoil as the thing, which proved to be a cigar, struck his hand, a voice which I recognised as belonging to one of John King's band at the same time exclaiming, 'There you are, and there's another one gone somewhere.' Removing my chair I opened the door of the cheffonier and found that two cigars which I had placed there that morning were gone. No mortal save myself knew that they were there. Mrs. Husk and I made a little search for the missing cigar, but without success. It was, however, found the next morning by a servant on the floor some yards off.

The foregoing manifestation took place in broad daylight, for the days were long then and we had just taken tea. The next one was perhaps still more remarkable, although it took place in a subdued light. Again we three were alone, but this time in the séance-room. As I was locking the doors and making an examination of the room previous to sitting, an impression came to me that I should ask the medium to sit outside the curtain. We were then in the habit of sitting in a subdued light, with the medium in darkness behind an arrangement of drapery which I had contrived in the corner of the room. He obligingly consented, placing himself, with feet outstretched and arms folded, on a chair in front of the closed curtain exactly facing Mrs. Husk and myself, who were seated at certainly not more than two yards distance. Under these changed conditions no preparation was made, save the shaded lamp on the table by my side. The musical-box (a full-sized one), the winding up of which is to me quite an uninviting process, being so stiff in the handle, was where it had been left from a previous séance when

my spirit friends had spared me the exertion—on the floor, behind the curtain outside which Mr. Husk was sitting. He soon became entranced, remaining, however, in the same attitude, only that his head sank forward a little. In a few minutes voices were heard from behind the curtain amongst them the well-known one of the spirit called 'Uncle,' uttering expressions of surprise at the changed conditions.

Next came a sound as if trying to wind up the box (the medium being still in the same position), and after a few seconds, perhaps a minute, they succeeded in doing it in a rapid and powerful fashion, doubtless much to their satisfaction as it certainly was to mine. How I wished that the whole army of sceptics could have been present at this wonderful and most convincing proof of spirit power.

Soures of spirits, both male and female, have materialised through Mr. Husk's mediumship, making up in the dark, and then coming out into the same subdued light, which has always been sufficient to distinguish objects in the room, and the faces and shapes of the materialised forms. Some have not been able to get far beyond the curtain, others have walked boldly out into the room, handled the furniture, and sat on the chairs. I have fully recognised three near relatives, male and female, under these conditions, and when other sitters have been present, many of their friends have been able to build up a form perfectly recognisable and sometimes even to return a voice wherewith to greet their friends as they walked up to them.

But for myself I prefer the dark séance, believing it to be less trying to both medium and manifestor. John King has often given me the opportunity of scrutinising his complexion under these conditions, enabling me to see that it was more delicate than that of a child. For this and many other kindly acts performed on behalf of myself and others I say, Heaven bless that dauntless spirit who, in the face of such fearful odds, has achieved such successes, and may his army of co-workers and his chosen mediums be strengthened and cheered. Their mission is surely the grandest and the noblest ever undertaken on behalf of sorrowing humanity, a mission whose aim it is to roll away the stone from the door of the sepulchre, to substitute light for darkness, life for death, and certainty for hope. E. J. K.

SOCIETY WORK.

51, LANSBROKE ROAD, NOTTING HILL GATE, W.—On Sunday next, at 11 a.m., W. Goddard, clairvoyance; at 4.30 p.m., tea meeting; tickets 9d. At 7 p.m., various speakers. February 11th, séance, W. Goddard; February 14th, séance.—W. G.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, UPPER STREET.—On Sunday last Mr. A. W. Jones presided. A reading, 'Our Twofold Life,' from the current number of the 'Christian World,' was given by Mr. Brooks. Mr. Ballantine's address followed on the same lines. Mr. Veitch (Poekham) then delivered an able address on the present position of Spiritualism and the responsibilities of Spiritualists. A few remarks followed from Mr. A. M. Rodger, and the chairman closed the meeting.—T.B.

STRAFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Robson, of Poekham, gave a trance address in answer to six questions from the audience, which was both interesting and instructive. We very highly recommend Mr. Robson as a medium, and hope soon to have him again. Mr. Brown rendered a violin solo, which was also much appreciated. Our hall was well filled. Mr. Jackson will occupy our platform next Sunday. Mr. and Mrs. Branchley will be our mediums for Friday next.—THOS. McCALLUM.

WELSH HALL, 218, JUBILEE STREET, MILLS END, E.—On Sunday last Mr. Ronald Bradley gave an interesting address on 'Divine Worship,' which was much appreciated. A subject, 'A Mother's Love,' was chosen by the audience for an impromptu poem, and an excellent poem was given. The clairvoyant descriptions which followed were fully recognised. Sunday, February 9th, Mr. Allen; Thursday, February 13th, public meeting. We are about to start a library for the above hall, and Mr. Marsh will gratefully receive any books which Spiritualists may have to spare.—W. MARSH.

SURREY MASONIC HALL, CANNERSWELL.—On Sunday last Mr. Yango gave clairvoyance and psychometry very successfully, sixteen out of nineteen descriptions being recognised. Will our members kindly consider it a point of duty to attend and support our public meetings without prejudices as to speakers, &c.? It is only fair to those who do their best to keep the movement going. On Thursday, adjourned discussion on 'Imagination.' Next Sunday's subject, 'Immortality.' Mr. Long, we are glad to say, is recovering from his recent illness.—A. E. B.

NOTTINGHAM.—SPIRIT PHOTOGRAPHY.—An interesting lecture, with photographic pictures shown by oxy-hydrogen lantern process, came off on Wednesday night in the Morley House. The lecturer gave descriptions of some fifty or sixty persons, places, and things, occupying about two hours. Certainly, if the photos were genuine, of which there appeared to have been no doubt, Spiritualism must stand as the grandest discovery of this marvellous nineteenth century. The room was well filled,

and all seemed pleased with the exhibition. We understand the lecture was given for a philanthropic purpose, as well as the dissemination of Spiritualism.—'Nottingham Argus.'

23, DEVONSHIRE ROAD, FOREST HILL, S.E.—On Sunday last we departed from our customary method of procedure by holding a circle, in which the friends present joined, and from which much satisfaction resulted. Several sitters were influenced, among whom may be mentioned Miss Boddington, who opened with an inspirational prayer, followed by a few timely remarks. Mr. Beel assisted in the development of those sitters who showed any signs of mediumship. It is to be regretted that the cause is so deficient in such earnest workers as our friend Mr. Beel. On Sunday next, at 7 o'clock, Mrs. V. Bliss, address and clairvoyance. We hope to see a good attendance.—J.B. See.

SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—A grand vocal and instrumental concert at the Workman's Hall, West Ham-lane, Stratford, E., on Thursday, February 27th, in aid of the literature fund of the above. Chairman, W. T. Reynolds, Ph.D. (President, Stratford Society). Musical director, Mr. E. J. Gozzett, assisted by a committee of well-known workers. Doors open at 7.30 for interchange of thoughts amongst the members and friends, and reception by the committee, who will wear a white ribbon. Concert at 8 p.m. Tickets, 1s., children 6d., may be obtained from the various societies, or from the hon. sec., J. Allen, 115, White Post-lane, Manor Park, E. Trains leave Liverpool-street and Fenchurch-street Stations for Stratford every few minutes.—J. A.

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday last, at St. John's Hall, the inaugural meeting of the Lyceum, which is being re-organised, was well attended in the afternoon, and an encouraging prospect for useful and harmonious work afforded, both as regards children's and adults' classes. In the evening Mr. W. J. Williams kindly gave a short address upon 'The Brotherhood of Man.' He urged his hearers to let their influence be exerted to overcome those restrictions of conventionality and prejudices of society which impose a ban upon all who stray from the paths of rectitude, and oftentimes even upon those who are submerged in the depths of honest poverty; to none more than these should the hand of brotherhood be extended and its saving power exercised. The petition to Parliament in regard to the 4th Section of the Vagrant Act was read, and a number of signatures were given in support. A very successful after-séance was kindly conducted by 'Snowflake,' a control of our good friend Mrs. Dowdall. Speaker next Sunday, Mr. E. Adams.—E. A.

CAVENDISH ROOMS, 51, MORTIMER STREET, W.—On Sunday last Mrs. Green again addressed a crowded audience. The fundamental truths of Spiritualism were stated simply and clearly, and the sympathetic hearing given to the address was well calculated to produce excellent 'conditions' for the clairvoyance which followed. Of the fourteen descriptions given twelve were pronounced correct. This visit of Mrs. Green to London has been productive of much good to the cause. The choir of the Marylebone Association was heard to great advantage in the part song, 'Silent Night' (Sir Joseph Barnby), the rendering affording another proof of the efficient training by the choir mistress, Miss Butterworth, R.A.M., and of the sustained interest of the members of the choir, who have, by their united efforts, musical talents, and regular attendance contributed largely to the success of the meetings of the Marylebone Association of Spiritualists. Mr. Sherman again favoured us with a solo, which was much enjoyed. Next Sunday, Mr. J. Veitch, on 'The Belief in Immortality: Does it Influence Conduct?'—L. H.

LIVERPOOL.—Last Sunday, at Daulby Hall, the services were of a most interesting character. A solo was sung by Mrs. S. S. Chiswell, and elicited the hearty plaudits of the large audience. Mrs. Emma Hardinge Britten gave an eloquent address on 'The Biography of Satan and the Origin of Evil,' which was listened to with the closest attention. At the afternoon service a baby was named by Mrs. Britten, after which fifteen questions were submitted in writing. One inquirer was anxious to know where the people in the land of Nod came from. Another desired information on the subject of marriage and affinity in heaven. A third wanted to know if the flood mentioned in the Bible was universal. Many of the questions, however, were of more general interest, and the gifted lady proved well qualified either to answer a fool according to his folly, or to deal with questions of the most profound nature in a manner which was both interesting and instructive. On Monday, March 2nd, Mrs. Britten will give an address on 'Freemasonry: Its Origin, Spiritual Meaning, and Mystery,' for the benefit of the funds of the Liverpool Society of Spiritualists.—Cor.

TO CORRESPONDENTS.

'DELTA.'—Please oblige us with your name and address.

L. M. T.—Thanks; but we can use no communication unless we have the name and address of the writer, in confidence.

J. E. J.—Many of the most intelligent of our readers differ from you altogether, and their tastes must be consulted as well as the tastes of those of whom you speak.